

JULY
OCTOBER

1956

FEDERATION
news



NEWS

LETTER

TUTZING



Dear readers :

IT is still very early for me to try to write anything well thought out and balanced about our General Committee. Experience has shown that it takes several weeks, if not months, for a Federation secretary to digest what happens in a General Committee, not only because of the amount of concentrated work done in two crowded weeks, but also, and above all, because the General Committee is the most important event in the life of the Federation every three years, and has more far-reaching implications for its life than any other. Our meeting in Tutzing was, in addition, perhaps one of the most significant General Committees in Federation history.

Tutzing

I would like to begin with a description of the beautiful surroundings in this small Bavarian town on the shores of a lake, but I am not sure that this would be appropriate. While General Committee members were able during its early days to enjoy this lovely landscape and to swim in the cool waters, as the meeting proceeded fewer and fewer found time for relaxation (and the constant bad weather proved to be a remarkable incentive to work). But we shall all keep a warm memory of the German hospitality and immense gratitude for everything done by the German *Studentengemeinde* to make our meeting possible.

I think that for everyone the memory of the General Committee will be primarily one of very intense and, we believe, constructive work. We are even certain that this aspect of our program was overemphasized — there was not enough time for personal conversation, and our worship life suffered from an excessively heavy schedule. Towards the end of our time at Tutzing everyone agreed that, in the planning of the next General Committee, drastic action should be taken to assure that much more time is allowed for a presentation of the life of the Federation and its member Movements, to protect worship

life from the invasion of working sessions, and also to give each commission more time to deal with its agenda. This will be the headache of your Executive Committee during the coming years.

Movement representation

The second memory I myself have of this General Committee is of its remarkable representative character. No previous General Committee ever had so many participants, from such a large number of countries : more than two hundred representatives of forty-eight Movements. This was a most striking reflection of the amazing expansion of the Federation throughout the world during the last fifteen years. There were delegates from almost all European SCMs ; all the Asian Movements were represented ; six African groups sent delegates, and perhaps the most remarkable achievement was the Latin American delegation of seventeen people from eleven countries. And of course the Anglo-Saxon world was widely represented. It appeared clearly at this General Committee that the Federation has successfully fulfilled its primary responsibility of setting up young Movements, especially in Asia and Latin America. Of course these Movements need strengthening, but they are at work. Solid beginnings have also been made in Africa. The only area which is still almost untouched is the Middle East.

Survey of Movements

I would like in this connection to mention the excellent work done by the Sub-Committee on Survey of Movements and Mutual Assistance. All its



many members considered it such a valuable experience that they asked that in the future this job of survey be entrusted to the whole General Committee and not to a sub-committee. We hope in the next issue of *Federation News* to give you a review of the member Movements of the Federation based on this survey. It was here that we saw most clearly both how we have been guided by God through a troubled period to assume as a world community great responsibilities of Christian witness and education, and also that we are today faced with a task of such proportions that, if we were not sure that it is a God-given task, we might legitimately be frightened.

One of the great joys for us all was the presence at Tutzing of official delegates sent by the Chinese SCM. World events had prevented this Movement from sending representatives to Federation meetings for seven years. It was marvellous to have among us three delegates of the Student YMCA and YWCA of China, and, as a speaker, Bishop K. H. Ting, formerly a Federation secretary. His presentation of the life of the church in China today, as well as his own and his compatriots' participation in the discussion, contributed greatly to the thinking and work of the General Committee.

The mission of the Church

This was especially valuable when, towards its close, the General Committee discussed a proposal from the newly-elected Executive Committee for a great program of missionary and ecumenical education. This project, which grew out of a concern of many SCM and Federation leaders in different parts of the world, calls for a focusing of the work of all SCMs and of the Federation itself for a period of several years on a study of the mission of the Church in the present world, on the way in which Christian students can contribute to this mission, and especially on how they can be prepared to assume later a responsible part in it, either as lay leaders or as clergy. This project, which still needs a good deal of working out, will require the support and cooperation of churches, missionary societies and all Christian organizations. At the international level it will consist of a number of conferences, especially a large teaching conference, probably in 1959, which will bring together for at least two weeks several hundred students who will receive instruction from prominent Christian leaders and theologians on such burning issues as the essentials of our message, the history of the Church, the foundations of the mission of the Church, the problems which churches face today in carrying out this mission, the basis and history of the ecumenical movement, and the function of the laity. Discussion and study in tutorial groups will complement the major courses, and efforts will be made to see the practical significance of this teaching for each local or national situation. This major conference will be prepared and followed by various continental meetings,

especially in the lands of the so-called younger churches. Of course, this long-range effort will be fruitless if it is not based upon real conviction and action in national SCMs and among members of their local branches.

Changes in the constitution

The idea for this project took form in a way as an implementation of a change made by the General Committee in the Federation constitution. For the first time since 1932 our constitution underwent a revision. Many minor changes were made in Federation structure and terminology, but the basic change under consideration was an addition to the statement of objects of the Federation. We finally added a very simple but very significant clause to the first of these objects, which now states that the primary aim of the Federation is to lead students "to accept the Christian faith in God — Father, Son and Holy Spirit — according to the Scriptures, and to live as true disciples of Jesus Christ *within the life and mission of the Church*". The General Committee, after considerable discussion, decided to accept this addition, which had been proposed by the last General Committee in India, and which embodies the discovery made over the years by the Federation of the essential importance of the Church in our total Christian responsibility of evangelism and unity. But the General Committee also decided to undertake a complete review of the statement of objects of the Federation, with a view to the possible adoption of a completely rewritten formulation in 1959.

Concern for the Church

This concern for the Church was also apparent in the work of two of our commissions. One of them dealt with all those points at which our unity is endangered or prevented by strife within the ecumenical movement and by the spirit of organizational competition among different groups. The General Committee approved a very important agreement made between the Federation, the YMCA and the YWCA concerning cooperation and unity in student work. We should all rejoice that the continuous efforts of leaders of these three Christian organizations to define a constructive basis for common work have finally succeeded. We also looked at similar problems arising between SCMs and churches or missionary societies, and we hope soon to reach similar agreements with these other Christian bodies.

Another commission looked at the divisions which arise between us and Christian groups outside of the ecumenical movement, the Inter-Varsity Fellowship, on the one hand, and Roman Catholic groups, on the other. An attempt was made to evaluate the foundations of our differences and to define ways in which fruitful contact and exchange might replace sterile opposition.

World University Service

However, the General Committee gave even greater attention to our witnessing responsibility towards special groups in the academic world. We dealt first with secular student groups in the university. For many years the Federation has been associated with World University Service, the organization which inherited the functions of World Student Relief and International Student Service, both of which were creations of the Federation. Since 1953 the WSCF has taken a stand in WUS which has created considerable discussion in the university world. We have pleaded for the maintenance of WUS as an organization from which no group is excluded, whatever its religious, ideological or national character. We have expressed our concern lest, as a result of political events, WUS should identify itself with one of the great political groupings of the present world. The General Committee confirmed this policy, and decided that we should do everything possible to secure the participation in WUS of universities and students from Eastern Europe and China. We made it clear that we consider this essential to the functioning of WUS as an organization responsible for service to the university world and for relief to all students. We also expressed our concern lest the Federation should endanger its ecumenical character by associating itself with a body which might some day have political significance. Our Executive Committee was instructed to watch carefully the work of WUS, to make every effort to strengthen it, and to help it to remain true to its basic principles of universality and non-discrimination.

IUS and COSEC

Since 1953 the Federation has been engaged in conversations with the International Union of Students, at the request of that body. We have spoken

*Dr. Visser 't Hooft, General Secretary of the World Council of Churches,
addressing the General Committee*





Tea time



*Fraternal Delegates : Father Kaelin
(Pax Romana) and Douglas Aitken
(World University Service)*

together about many things, particularly student relief and peace, and they have requested that the conversations be continued, this time on the function of the university in society. The General Committee reaffirmed our basic policy that, as part of our Christian witness, we should at all times be ready to enter into a dialogue with anyone who asks us to do so. We therefore planned for a conversation on university questions in 1957 between members of IUS and the Federation.

However, the General Committee was concerned that we are conversing with only one part of the student world, that represented by IUS, and have very little contact with the rival organization, the Coordinating Secretariat of National Unions of Students, commonly known as COSEC. It was therefore decided that we should investigate the possibility of opening a dialogue with COSEC similar to that in which we are at present involved with IUS.

Racial questions

I might at this point mention also the wish of the General Committee that the Federation should make every effort to do some work on one of the basic questions facing the world and affecting the life of the university, that of relations between different racial groups. We recognized that the Federation has done little until now in this area. The General Committee urged that national Movements study important Christian documents on this subject, especially those of the World Council of Churches, and try to help bring about understanding between different races in their Movements, and par-

ticularly that the Federation itself plan for a study of the subject, to be focused in a consultation in the coming period.

University teachers

The General Committee then looked at various groups in the university community among which SCMs have undertaken specialized work. The constitution of a permanent University Teachers' Committee, officially related to the Federation and responsible to it, is an important milestone in the effort initiated about twenty years ago by the Federation to look at the university as a whole and to feel equally responsible for teachers and students. It was felt that our work among teachers has now assumed such a size and has defined its purpose sufficiently clearly that the time has come to establish for it a special autonomous structure.

We also attempted to define a program of activity in teachers' training and technical colleges, two areas in which many SCMs have not been very successful. It is obvious that we face in technical colleges in a most acute form the challenge of the modern world.

Theological students

For many years the Federation has assumed a specialized responsibility for theological students: it has organized international conferences for them, and tried constantly to present them with the ecumenical challenge, as well as to remind them of their Christian responsibility within the total academic community. At one time we had a staff member who gave major attention to this task, and this led to a realization of the need for a rethinking of the patterns and content of theological education. In 1954 we published a Grey Book on *Theological Education in the Modern World*, which has had very wide circulation, not only among theological students, but also among theological seminary faculties and in the Church in general. Just prior to the General Committee the Federation, in cooperation with the World Council of Churches, sponsored a consultation on this question, and at Tutzing we studied possible future action in this field. Further study of such problems as the nature of theology and of the ministry, the community life of theological students, the relation of the theological college to the mission of the Church, and the significance of ecumenism for theological education, was recommended, and it was decided that the Federation should continue to associate itself as closely as possible with the efforts of the World Council of Churches to make theological education more relevant to the needs of the Church and its mission in the modern world.

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Advisers

to the Executive Committee :

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FRANK GLENDENNING
(Great Britain)

HERLUF JENSEN (USA)

SCM work in schools

The last specialized group to which we gave attention was secondary school pupils. While since our origin a number of national Movements have had school work branches (as a matter of fact, this is true of the large majority of our member Movements at present), the Federation has not assumed any effective responsibility in this field since the second world war. It may be that the General Committee at Tutzing marked a new beginning. It not only emphasized the importance of high school work, urging national Movements to study this question and, when appropriate, to develop work in schools; it also made provision for carrying this responsibility at the international level and for planning a series of meetings and consultations between high school Movements, and between the Federation and other interested Christian bodies.

Personal problems of students

Another area in which the General Committee worked was that of the problems faced by students in their personal life. These were considered under two headings: holy living, and cooperation between men and women. In both fields the General Committee marked a beginning rather than an achievement. It appeared clearly in the discussions that there is considerable difference of opinion among Federation members on such matters as the theological definition of sanctification and the need for corporate discipline. But there was unanimous

agreement that the Federation and its member Movements should take responsible action to study the questions involved, and, even more, to give direct help to their members. The same was said of questions involved in the cooperation, or lack of cooperation, between men and women in the university and in the SCM. We were fortunate to have with us Miss Madeleine Barot of the staff of the World Council of Churches, who coordinates studies in this field. The General Committee thought that the Federation should cooperate with all those interested in these matters and should carry on in its community the discussion initiated at Tutzing.

Finance

Finally, the General Committee dealt, of course, with the program of the Federation as an international organization, especially with plans for visits to national Movements, for conferences and meetings, publications, mutual assistance, and with organizational structure. It must be emphasized here that we find ourselves in difficulties because of financial limitations. Our situation is encouraging in the sense that SCMs are giving more and more to the Federation and to one another. But precisely as the program of mutual assistance between national Movements continually grows, funds available for specifically international programs of the Federation tend to shrink. At a time when the rapid increase of Federation membership is so striking, there is a great need to strengthen among national Movements their sense of responsibility for giving to the Federation and for securing contributions from churches and senior friends. We were able at Tutzing to avoid cutting Federation staff, and we even hope, thanks to some special resources from non-student sources, to be able to increase it next year. But we were compelled to curtail very seriously our program of travels, meetings and publications, cutting it to what I would call a dangerous minimum. In 1957 there will be no Officers' meeting, no general conference, and many fewer other meetings than the General Committee asked for. Federation secretaries will not be able to travel sufficiently to really maintain direct contact with member Movements. Apart from *The Student World* and *Federation News*, which are almost self-supporting, we shall produce no new publications in 1957.

A financial strategy

It was decided to undertake a serious study of the financial structure of the Federation, including a comparison of contributions by national Movements, in light of their size and resources. It was also decided to urge national Movements to make a very special effort to secure increased support from churches, missionary societies and former Federation members. In brief, the need for a real financial strategy was emphasized :

The Federation has undertaken in recent years a new kind of missionary responsibility, the effectiveness of which is the direct cause of our present financial pressure. At a time when there is extensive opposition to certain aspects of traditional missionary activity, there has been unprecedented response to the Federation initiative in establishing autonomous and united SCMs. Faithfulness to the Federation's world-wide mission of evangelism makes retreat at this juncture unthinkable and necessitates continued advance. A radical new situation exists as the number of universities and students ceaselessly multiplies. The Federation faces on all fronts new openings for the Gospel and new possibilities for SCM work. In the period immediately ahead we are presented with rapidly increasing needs for additional staff, travel and conferences, as well as for the program of mutual assistance... In order to meet present opportunities substantial *annual* increases in contributions are essential. Meanwhile administrative expenses must be restricted and some of the traditional functions of the Federation limited in order to give priority to the new tasks that confront us.

Staff

The decisions made in appointing Federation staff reflect this new orientation. The General Committee elected seven persons to serve on the staff, three of them to be based in Geneva to carry on the continuing international program of the Federation. Valdo Galland, previously Federation secretary for Latin America, is the new Associate General Secretary, responsible, with me, for the general direction of Federation activities. Alice Otterness of the United States was re-elected for two years, and will share this task with us, while giving major attention to European Movements. Ed Dirks' responsibility for work among university teachers was confirmed, and gratitude expressed to the Hazen Foundation to whose generosity we owe this unique opportunity. But the most significant appointments were certainly those of three members of staff with regional responsibility. T. V. Philip was re-elected for two years to carry on his work in Asia; Mauricio Lopez, professor of philosophy at the University of Mendoza, Argentina, succeeds Valdo Galland for work in Latin America, and a tentative invitation was extended to Inga-Brita Castrén of Finland to work as Federation secretary, either in East Asia, or, more probably, in Africa. While financial resources are still uncertain, there is good reason to hope that she will start her work in the middle of 1957 for at least two years.

These three appointments show clearly the priority which the Federation now gives to its responsibility to establish new Movements and to strengthen their witness in what were at one time called the pioneering areas of the Federation, and what are commonly known in ecumenical vocabulary as the areas of the younger churches. I think the General Committee was unanimous in its affirmation that this responsibility was more urgent and



TUTZING SCRAPBOOK

Top row :

D. T. NILES, WSCF Chairman

MARENA DUENAS (Spain), ORLANDO BAETTIG

(Chile), MAURICIO LOPEZ, VALDO GALLAND

MIKKO JUVA and INGA-BRITA CASTREN

(Finland)

LUTHER TUCKER (USA) and W. A. VISSER 'T

HOOF





Middle row :

DAVID KING, Minute Secretary

ROBBINS STRONG (YMCA) and JANET THOMPSON (YWCA)

KYAW THAN and HARRY SMITH (USA)

TED NICHOLS, DOUGLAS and SHEILA BROWNE (Canada)

Bottom row :

FRANCIS JEANSON

PHILIPPE MAURY, JAN MARIUS OLSON (Norway), ALICE OTTERNESS, MARIE AUBERT (Norway)

MARGARET FLORY (USA) and VILMA NATHANIEL (Pakistan)

ROBERT LARSEN, NORMAN HJELM, HERLUF JENSEN (USA)



essential than any other at the present time. We were equally convinced that each of these continental fields needs more than one Federation secretary. We were also concerned that limitation of our resources prevents us from giving adequate staff time to pioneering work in those special sections of university life which I have already mentioned: theological seminaries, secondary schools and specialized institutions such as teacher training colleges.

Inter-Movement and regional activities

At this stage in Federation history it was natural for the General Committee to give attention to the significance of the Federation as an international body, particularly to the relationships within the Federation between national Movements and the growth of regional activities, which have been so typical of developments during recent years, for example, the appointment of Federation staff with regional responsibility, the trend towards regional meetings instead of world conferences, and regular consultations between Movements in the same area. In this connection also we emphasized the paramount importance of all SCMs feeling responsible for foreign students in their countries, both from the point of view of their evangelistic responsibility towards people who are coming in contact with a Christian community often for the first time, and because foreign students who are SCM members can form one of the most vital links between national Movements.

"Jesus Christ, the Reconciler"

I have not mentioned in this letter the theme of our General Committee, "Jesus Christ, the Reconciler". This does not mean that we did not take it seriously; on the contrary, it was present at every point of our work, and everything done in commissions, sub-committees and plenary sessions was informed and guided by the message of the Gospel, that Jesus Christ has reconciled the world unto God and that we are called to be ministers of reconciliation in this world.

Several speeches dealt with this theme. Dr. Visser 't Hooft, General Secretary of the World Council of Churches and former General Secretary and Chairman of the Federation, spoke on the theme itself; Mrs. Rena Karefa-Smart described the situation in Africa today from the point of view of this message of reconciliation, and Monsieur Francis Jeanson, French existentialist writer and a non-Christian, gave a most challenging and moving address, in which he interpreted the reaction of the modern world, the world of those who do not share our faith, to this Christian message. This was certainly one of the most significant points of our General Committee. It helped us to see more clearly the reality of our task, the obstacles it has to overcome, and also its urgency. But above all, I think it helped us to gain a sense of humility in facing our shortcomings and our unfaithfulness as

Christians. It helped us to see that we can never fulfil our task of reconciliation if we do not fight constantly against the temptation of Christian self-righteousness. It helped us to see that this ministry of reconciliation is God's ministry, and that we can only be unprofitable servants.

The many panel sessions, in which representatives from many parts of the world presented the work of their SCMs, also centred on this theme, "Jesus Christ, the Reconciler". Here again we were helped to see both the dimension of our task and how helpless we would be if we counted only on our own resources. The Bible studies, led by Harry Daniel, General Secretary of the Indian SCM, were also based on the theme.

Publications

There are many other things I would like to tell you about this General Committee, but I cannot possibly do so in this letter. I would strongly recommend that you secure a copy of the minutes, which will soon be available in printed form, and also that you read the report on the life of the Federation and its member Movements 1953-56, which will incorporate the text of some of the most important decisions made at Tutzing. I think these two documents can be of real help to you, not only in relation to your concern for the life of the Federation as a world body, but to your own task in your SCM. I might add that I personally have found rereading them a most enriching and stimulating experience. I should also tell you that the first issue of *The Student World* for 1957 will include a number of the speeches delivered at Tutzing, as well as the Bible study outline used there.

Looking ahead

We can now look ahead to the coming three years with the consciousness of a real program to fulfil. The only problem might be that this program would be too heavy for us to cope with. But if we really believe that this is the task God has given us, we can and must rely on His help. The General Committee elected a new Executive Committee at Tutzing. I think I speak on their behalf and on behalf of the Federation staff, when I say that we shall do our utmost during the coming years to be instruments of God in carrying out to the best of our ability the task set for us by the General Committee. I know that I also speak in their name when I ask for your prayers, your support and your work, everywhere in the world, that we may receive the necessary material strength and resources, and also that we may work in the name of our Federation community as a whole.

Yours ever,

PHILIPPE MAURY.



The Sacrament...

A Consultation on Theological Education

THE World Council of Churches and the WSCF joined in gathering together a number of theological educators at the Evangelical Academy at Arnoldshain, Germany, July 15-18, for an ecumenical consultation on theological education. Discussion of this subject has been going on in the Federation for a number of years, and it was felt that the time had come to bring the issues to the attention of those who are actually responsible for training in theological schools and seminaries. The consultation was exploratory in nature, and no attempt was made either to define a philosophy of theological education or to work out a detailed curriculum.

Many surveys of theological education have been made in various parts of the world in recent years, and there has been much rethinking on such subjects as the aim of theological training, teaching methods, the standards of the ministry, and the place of the non-professional ministry. The purpose of this consultation was to survey the studies, to discover the main issues in theological education today, and to see whether these were of sufficient importance, urgency and universality to justify ecumenical attention.

Following a general survey of what had been done, and the discovery that there has been very little exchange of information on such studies among countries, the group went on to a consideration of theological education from a missionary and theological perspective. It was discussion within this framework, and not purely from a technical curricular or administrative point of view, that gave an original and creative character to the consultation.

In the first place, the group asked the question: "What is the mission of the Church in the world today, what is the place of the ministry within it, and how is the mission of the theological school related to it?" It was pointed out that any theological training which does not take seriously the contemporary world is irrelevant. This question of "relevancy" is particularly acute in those areas where the whole fabric of society is undergoing revolutionary changes. In these situations it is a matter of urgency to discover



... and the Word. A television session followed by hymn singing in a Waldensian parish in Italy

new forms of training, to inject new contents and new spirit into the old forms, and to radically reorientate the whole study towards the actual situations in which the Church now finds itself and in which it must carry out its mission. "The mission of the Church and the mission of the ministry both require and condition the theological school. The school is the servant of the Church as well as a donor to the Church." Its task is not merely one of producing ministers; it must have the freedom to re-examine the message of the Church in the light of its life in the world.

The group then turned to the question: "What are the essential elements in theological education?" In many places theological curricula are being over-run with new subjects and becoming disintegrated, as seminaries attempt to prepare students for the increasing variety of specialized Christian ministry. No theological school has the resources to do everything, and it therefore is a matter of deciding what should be done, and how it should be done in the most effective and integrated way possible.

The group was really searching for a theology of integration for theological education, and while it did not, of course, find it, one useful hint in the direction of a possible answer was given. The familiar ecclesiastical symbol of the triangle was used to depict three essential elements in theological training: 1) intellectual training — the creation of an attitude of mind; here it is the student's approach to the material rather than the quantity studied which is crucial; 2) practical training — the development of the student's sensitivity to his environment, and 3) devotional training — the conscious direction of every part of theological training towards God. It was suggested that the theological problem in creating an integrated theological training was in keeping these three elements in proper balance.

The consultation pointed out certain problems and issues which seem to call for further study and work, to be done mainly through consolidating the results of this consultation in the form of a study booklet and disseminating it among seminaries and churches for consideration.

UNIVERSITY TEACHERS' CONSULTATION

Purpose

A MEETING of university teachers from thirteen countries was held under the auspices of the Federation at Mannheim, August 8-11. Its purpose was to define the relationship between the Christian movements of university teachers and the Federation and national SCMs, and to consider the whole problem of how best the total Christian community can make its witness in the university context.

The consultation first surveyed the university situation in four areas, hearing reports from India, Japan, East Germany and Latin America. Despite many diversities which were noted, certain common problems seemed to arise: the increasing emphasis on technological concerns as against the traditional cultural responsibilities of the university; the extraordinary growth in the number of university students, surpassing all expectations, and resulting in a shortage of professors, equipment and building space, with a consequent lowering of educational standards; and the need for the university to be fundamentally involved in its historical and cultural situation without renouncing its own autonomy. This last point tended to raise in a fresh form an old question: what are the primary functions of a university and what must the academic community be and possess to carry these out?

Christian witness in the university

Two points, both related to the witness of Christian professors' movements, received much attention: the nature of evangelism in university life *hic et nunc*, and the theological basis for a Christian's identification of himself with the university. The first was in line with the Federation's concern over the past years — to call students and professors not only to give their lives to Jesus Christ, but also to help them to be Christians in their common academic life — teaching, study, research and the arts — as in vocations to which God has called them.

On the second point, we started from the fact that the living God works in and through the world, and that the Church is set fully within the world.

In this world the university "world" has its place, and witness to God's redemptive work, to Jesus Christ's act of reconciliation, can be borne in and through an identification with the search for truth, the transmission of culture, the formation of responsible social structures and other tasks which belong especially to the academic community. It was noted, however, that such identification is always critical, but not tentative; it is discriminating, but not provisional.

University Teachers' Committee

The consultation also discussed questions of organization. It recommended at the local level the encouragement and further development of communities of Christian teachers within the universities. They would be, the consultation suggested, flexible in organization, inclusive of various confessions, as they seek to bring the Church into the very centre of university life, and, as witnessing communities, they would seek to avoid both the tendency to become a pressure group and that of becoming a self-centred fellowship. Some of the problems mentioned as worthy of study by such communities included the meaning of integrity in relation to academic standards of scholarship; specific problems in university education, for example, those arising from overcrowding; the role of theological discussion and study in relating Christian faith to academic work; relationships between Christians and non-Christians in the university community; the responsibilities of the university in society, etc.

In considering organization at the international level, the consultation bore in mind the view expressed by the Federation Executive Committee in 1955 that these movements of Christian teachers should be helped "to grow from a condition of dependence (upon student Movements) to one of partnership with them within the total university community". The consultation strongly maintained that a new organization to coordinate university teachers' movements is neither practicable nor desirable. Instead, the desire to maintain the present connections within the Federation "as a total Christian community in the university" was firmly underscored. Thus it was recommended that the present University Commission should be replaced by a University Teachers' Committee, to coordinate the work of the Federation in relation to these movements. It was proposed that the new committee would, among many other responsibilities, prepare and distribute a news-letter dealing with university teachers' interests and work. It would be responsible for organizing conferences of university teachers on regional levels, to assist national movements, and to coordinate inter-regional visits on behalf of university teachers' work.

This fruitful meeting at Mannheim was dominated by one conviction: that the Gospel of Jesus Christ is, above all else, an act of redemption and reconciliation of men, as individuals and as communities. The intellectual vocations of study, research, teaching, etc., are Christian callings. Evangelism is not in isolation from, or in addition to, this academic work. To learn to think and work as Christians in the midst of the university — this is the continuing and challenging call of God to Christians through the SCMs and the WSCF.



Indonesian delegation at the annual conference : Pandapotan Simandjuntak, Fridolin Ukur (Indonesian SCM General Secretary), Odeh Suardi, Sabam Siagian

ANNUAL CONFERENCE

WARNER CONRING

Student Member of the German Studentengemeinde

THIS year's WSCF Annual Conference was held in Germany, at the beginning of August, just prior to the General Committee. More than 300 students gathered for four days in the old castle in Mannheim. About two-thirds were from Eastern or Western Germany, for this was also the summer conference of the *Evangelische Studentengemeinde*, and the other 100 students had come from many countries around the world.

A surprising and striking feature of this meeting was the atmosphere of naturalness in which everything was done. Watching these young people in their prayers and intercessions, at meal time, in talks and discussion, it was hard to believe that they had come from so many parts of this divided world, that they were separated from one another by culture, race and inexorable historical developments, separated even by their church affiliations, for many Christian confessions were represented.

No doubt a similar observation could be made at student conferences of a completely different nature. It is comparatively easy for students to bridge a deep gulf of controversy, for they have not yet built up rigid battle-fronts, as the older generation sometimes has, and their study has taught them not to accept any prejudice without examining it.

But what we found here was much more. The ground and basis of our belonging together is faith in, and loyalty to, the one Lord Jesus Christ and our common task in the university. This unity in Jesus Christ was accepted matter-of-factly, as something natural, for which we were grateful. However, this very feeling prevented us from ignoring light-heartedly the heavy burden of questions which it raised. The painful disappointment on the last day

of the conference, when it became clear that there could be no intercommunion, brought the burden home to all of us, especially those who had not realized it before.

But participation in the Annual Conference was not confined to this personal aspect. The significant experience of ecumenism was at once translated into practice. There was a lively exchange of views on questions and problems brought to the meeting from many backgrounds. Thus the conference was not only significant for the individual participants but had an impact on the whole Federation.

The four main addresses were extremely helpful. Dr. Eberhard Müller (Germany), in his address on "The Church Goes into the Factory", urged that the Church recognize the changes in modern society by forming paracongregations: "Only workers can evangelize workers." Professor Edward Dirks (USA) dealt with "The Destiny of the University in a Changing Society", demonstrating that everywhere in the world universities are undergoing changes and reminding SCMs of their responsibility within them. Responsibility has to be shouldered particularly for the proclamation of the Gospel among students. Dr. Wolfgang Böhme (Germany) examined the peculiarities of "The Language of the Gospel in the Realm of the University", emphasizing that it is essential to meet others at the very place where they are. The last address, by Harry Daniel, General Secretary of the Indian SCM, was most impressive and stirring. His subject, "New Ecumenical Frontiers", is the very theme of the Federation itself. In describing the central work of the Federation from its origin, he emphasized that while the unity of the Church is not something *we* can bring about, each of us must feel responsible for it, and realize that nothing can threaten the witness of the Church more than disunity.

The Annual Conference in a striking way gave evidence of common questioning. There was no lack of direction, but a new moving together towards a common goal. The very nature of the Federation became apparent at Mannheim: a large family, within which the individuals are members one of another, servants one of another. The significance of this conference will be determined by whether each one of us, back in our national Movements and faced again by the challenge of everyday life, has learned to draw strength from the ecumenical encounter.

Required Reading

WITNESSING TO JESUS CHRIST THE RECONCILER

A report on the life and work of the WSCF
and its member Movements 1953-56

Sw. fr. 2.—; 2s. 6d.; \$0.50.

MINUTES OF THE GENERAL COMMITTEE OF THE WSCF

Tutzing, Germany, August, 1956

Sw. fr. 4.—; 6s.; \$1.00.

NOTES ON LATIN AMERICA

an issue of *The Student World*, IV, 1956

Sw. fr. 2.50; 2s. 6d.; \$0.75.

Working Party on the Concept of Apartheid in South Africa

MURRAY LEISHMAN

Student Member of the British SCM

SOUTH Africa has increasingly become a focus of world attention. The problem of racial conflict present in every continent seems for many to find its classical form in the South African scene. It is dangerously easy for those outside to vent self-righteous indignation on the national government and the Dutch Reformed Church, thus relieving themselves of the stress of any race problem which may exist in their own society and driving the white South African into a bitter isolation.

In an attempt to bridge this growing gulf and to speak a constructive word, the British SCM invited the South African SCA to open a correspondence on apartheid in October, 1954. As a part of this conversation and in an endeavour to broaden its basis, the Federation Executive Committee planned an informal working party at Mannheim on this subject prior to the General Committee.

For those who took part this was in many ways a remarkable meeting. Chaired by Valdo Galland, who recently toured South Africa, it consisted of four Afrikaaners, an English-speaking South African, a Bantu minister, one Negro and three white Americans, and representatives from Indonesia, Thailand, Ceylon, Australia, Germany, Holland and Britain. With such a representation and such a subject, the conversation could have been so inhibited or so bitter as to be fruitless. It was, in fact, marked by frank speaking from all sides and a real sense of unity which never betrayed the subtle loyalties which each member continued to bear for his group or nation.

Fred Liebenberg opened with a paper on apartheid, based mainly on the report of the recent Tomlinson Commission. He showed that the struggle of the Afrikaaner for freedom had reached its fulfilment under the nationalist government elected in 1948. This nationalism unites with English-speaking South Africans in claiming the role of guardianship over the Bantu until he comes to full maturity. There is, on the other hand, among responsible African leadership, a clear rejection of any "Africa for the Africans" policy, and they look for a solution which will satisfy the needs and aspirations of each race. This vastly complex situation includes Indians who were brought in as indentured labourers, and those of mixed origin. There are three policies which might be adopted: one, integration of all races; two, a *via media* solution with economic integration but separation at every other level; three, apartheid, or the state of being territorially apart, which will, in the opinion of some South Africans, ensure separate development in a structure of vertical

segregation. The white South African has an unshakable determination to preserve his own autonomy over against a Bantu culture which is "still predominantly uncivilized and heathen", and therefore the possibility of racial assimilation is rejected. The second course is a partial arrangement and is a rough description of the present situation, but the doctrinaire advocate of apartheid would press on to total separation.

In meeting strong criticism from most of the group of this third way, which is laid down by the government as the general direction of present policies, the Afrikaaners argued that this will enable the Bantu to enjoy the fruits of European civilization without friction or competition with the whites. The ambition of the Dutch Reformed Church, as was pointed out, is above all the conversion of the Bantu, and while maintaining separate congregations, it encourages closer communion between church leaders and cooperation with them in the improvement of Bantu living conditions. The SCA also administers separate branches for each racial group, but encourages opportunities for interracial meetings and conferences. Since its primary task is conceived of as evangelistic, the SCA, with differing shades of political opinion within itself, has not taken a specific stand on apartheid. A leading Afrikaans theologian, Dr. B. B. Keet, sent a paper to the working party in which he posed the problem which arises in an apartheid situation of the educated and cultured Bantu who is unable to play the full part in society which would otherwise be open to him. He understood the task of the SCA at this point to be to work for better personal relations and the breaking down of mutual distrust.

A discussion of the biblical and theological justification of apartheid revealed a tendency to a futuristic eschatology in the Dutch Reformed Church's understanding of the unity of the Church. The other major contributions to the discussion came from the Rev. J. C. Mvusi, who dealt with the Bantu Education Act, and Gordon Battaliou, who spoke of the role of the English-speaking South African. Towards the end of the consultation, we switched our attention to the racial problem in the southern states of the United States, where the situation is in some respects similar, but the solution sought is not along the lines of segregation but integration. Among the other issues raised were the problem of mixed marriage, the conception of guardianship, the meaning of citizenship for each race in South Africa, and the possibility of a new African nationalism which might transcend those nationalisms which at present have a racial character.

It is clear from even these glimpses that this was only a fragment of a conversation which, having been started, must at all costs be kept alive. The Christian Afrikaaner needs the help, and not simply the criticism, of non-South African fellow churchmen. The Bantu leaders need an area of reconciliation in which they may discuss the problem with their white fellow countrymen along with representatives from other situations of racial conflict. Those who are outside the Union, and yet concerned for the well-being of its people, need to hear from and meet those to whom "the problem" is a matter of daily living. To provide such opportunity for challenge and reconciliation is a continuing task of the Federation.



How shall we feed them ?

A Sermon preached at the Service
of Holy Communion during the General Committee¹

by Peter Kreyssig

*Grace be unto you and peace from God our Father and
our Lord Jesus Christ. Amen.*

DEAR friends, in the days of our General Committee we have spoken a great deal about our Lord and about His work of reconciliation. We have also spoken to Him in our prayers, and according to His promise He has been in our midst whenever we have gathered together in His name. He has listened to our conversations in sessions and in private. He has been with us at our tables at mealtime when we prayed, "Come, Lord Jesus, be our guest, and bless us and all thou hast given us".

Now we shall be guests at His Table and He will speak with us. He will be present in our midst, assuring us of His presence, with the promise of His body and blood in the love in which for all time He gave Himself to us on the Cross. Let us not be afraid, but joyful, trusting in His loving kindness to receive us as we are : people who are deeply in need of Him. Our situation resembles so much that of the disciples in the story of the feeding of the five thousand. Is not our General Committee an attempt to answer this question : how shall we feed the great company of people entrusted to us because they followed Him, and us who try to stumble after Him ?

We do not want to deceive ourselves : He is not asking a rhetorical question, because He knows what He would do. He really wants our answer ; He wants us to try hard to find it. For He loves us so much that He wants us to be in His service. And every little attempt on our side will be taken very seriously by Him. There is no condescension in His question. He wants to prove us ; he wants to find out what we can do in His service.

Now, if we face the facts, we shall have to say with Philip : there is simply not enough substance. The scope of our work has grown to many countries, but how are we to fulfil their needs ? Our thinking and planning has led to many actions, but the problems are growing with every step we take. There has been reconciliation in our midst — deeply moving — but the miracle has not happened. How could it have happened ! Five loaves of bread and two fishes — there is simply not enough substance with any one of us.

But His love is greater than our hearts and minds. It transcends the bounds of our restless imagination. He does not brush aside what little substance there is. He takes it into His hands — and He gives thanks for it ! Can you imagine this : that He accepts what we bring with us, doubtfully, despairingly, hiding our greed over what we feel is ours ? That He takes

it in His hands and thanks His Father in heaven for this substance, because He intends to work miracles with it?

And then He breaks it into fragments and distributes it again. Then we go out with those ridiculous fragments and try not to look too hopeless when we hand them on to others — here is the whole misery of a broken and divided Church wandering forlornly among those who wait to be fed. But it is a substance which has gone through His hands — and there was distributed among the people as much as they would!

We come to Him and receive from His own hands broken little pieces for ourselves and others — primarily for others. And the power of His love performs its impenetrable, mysterious miracle through them: it will be enough for us to live and continue with new strength. Little groups of forlorn messengers, with small pieces of reconciliation in their weak hands, facing irreconcilable situations. Let us joyfully go and give what we have! It is He, our God, who will feed the world unto eternal life through it.

We should not try, therefore, to penetrate the wonderful and mysterious way in which His own eternal life enters into the substance we receive out of His own hands. It is part of our life in faith that in this world all we shall ever know is the broken pieces. It belongs to this existence in faith that the words we speak in His name and the acts we perform in obedience to Him will continue to have a hidden life of their own. They will achieve things of which we may never learn. The strength, stability and growth of His Kingdom will never be comprehended in the minutes of the report of the Survey of Movements. We have no right to ask it, if we really want to be His servants and not His managers.

And yet He in His love even grants us a glimpse of that: the fragments we gather upon His command will be more than the substance which there was originally. Twelve baskets full of them! We shall not lack encouragement from Him even in hopeless situations. He will encourage us to go on inviting thousands of people to sit down to a meal where we have almost nothing to offer. He will show us fragments of success in obedience. He will permit us glimpses into His own mysterious work in history, so that our faith in Him will not be tempted beyond its strength. He will hold out His hands to us whenever we are willing to surrender. And whenever our sin fragments and shatters our life and our relationships, He will comfort us with the sight of His broken body on the Cross: He was Himself rent and torn by our sins in order to gain the victory of eternal life, of ever possible new beginnings for all of us.

So when He now invites us to His table and asks us: "What can you bring with you so that all may be fed?", let us humbly confess: "Nothing, Lord."

The overwhelming joy offered to us in this unconditional invitation to His table lies in His second question: "Have you ever gone away in want when you really turned to Me?" Must we not thankfully say: "No, Lord, never!"

And this He says to prove us, for He Himself knows what He will do.

Amen.

¹ This service of Holy Communion, to which all General Committee members were invited, was arranged by the Evangelical Church of Tutzing.



At the National Committee of the GMKI. Marie-Claire Frommel of Switzerland, second from right, is new Study Secretary

Our Ministry of Reconciliation

F. UKUR

GMKI General Secretary

ASIAN and African students from thirty-one countries met in Bandung, Indonesia, in May-June, to discuss their common problems and interests. As a result of many contradictory reports about the purposes and support for this meeting, most of the SCMs in Asia and Africa refused to take part in the preparations or in the conference itself. However, the GMKI (Indonesian SCM) decided to take an active share in the preparations, in the meeting itself, and in its follow-up. We saw this as an opportunity to put our ministry of reconciliation into practice. We are convinced that the SCM cannot talk about reconciliation, while we do nothing, dare nothing and sacrifice nothing in order to bring this message to the student world. These were the most critical moments we ever experienced in trying to fulfil our ministry of reconciliation, in confrontation with real conflicting powers, and we discovered here how hard it is to embody the word of reconciliation in concrete acts which are understandable to our fellow students. We were primarily concerned, not with their faith or ideology, but with them as they really are, sinners

like ourselves, whom Christ has reconciled. By truly becoming their brothers we were able to bear witness to them in their own situation of God's reconciling act for them in Jesus Christ.

Here are some of the ways in which we tried to fulfil our ministry.

1. The idea for this Asian-African student conference was born in 1950 in a conference of the Indonesian National Union of Students of which the GMKI is a member.

2. The GMKI played a decisive role in both the international preparatory committee and in the national and local committees. At times we were accused of being "ideologically linked to the communists", but we believe that whatever men may say and do, Jesus reigns, and with this assurance we faced these conflicting groups without fear.

3. The day before the opening of this conference the GMKI organized a "dedication service" to which all delegates were invited. The General Secretary, F. Ukur, preached on "Bandung needs the message of reconciliation", and the sermon was published and distributed to all members of the conference.

4. Two GMKI leaders were elected as members of the Indonesian national delegation, and others were included among the advisers and observers. The General Secretary and Foreign Secretary represented the SCM press and the Study Secretary acted as interpreter for the conference. A GMKI member was elected General Secretary of the Presidium, and Sabam Siagian, GMKI Chairman, was elected Secretary of the conference Steering Committee.

For the first time in history, Asian and African students, from different countries, traditions, races and nations, and different ideological, political and economic backgrounds came together to exchange opinions and through human contacts to seek means of strengthening mutual cooperation in specific ways. It was the participation of the few GMKI people which prevented the conference from stopping short at feeling that colonialism had retarded cultural development, and that fundamental human rights cannot be enjoyed fully in a colonial situation, and helped it to create and maintain an international climate favourable to reconciliation and good will.

We must confess that a bitter struggle went on as these students sought a basis of unity. Misunderstandings did arise, and differences in political and ideological thinking created situations where even students from the same country confronted one another as strangers. But it is also true that the great desire of these students to come together overcame many difficulties.

This experience has taught us in Indonesia that we must ask ourselves from time to time whether we are really fulfilling our ministry of reconciliation in confronting national and international issues in the student world. We are always in danger of leaning toward compromise and appeasement rather than seeking real reconciliation between conflicting powers. But we intend to maintain human contact in obedience to our task of witness. God acts through our weakness and unworthiness, through our human acts. It is a great joy to know that Jesus Christ Himself, the Reconciler, meet us in our true human encounter with our fellow students in Asia and Africa.

A Letter

*from some students at
Nanking Union Theological College to their fellow students in
Great Britain*

Dear brethren in Great Britain who, with us, have responded to God's call to His work :

Greetings to you ! As we take our pen to write this letter, our hearts are full of praise and thanksgiving. On this planet, you and we not only believe in a common Redeemer, but have also, by the truth which is ancient and yet ever new, chosen a common path of obedience in the ministry of the Church. Although we do not know one another, we are united in the fellowship of Christ's love.

From letters written to us by friends abroad, we know that Christians in the West have a great concern about what is happening in the church in China. Thousands of fellow Christians, with a real love for Christ, have offered their sincere prayers for the future of the Chinese church and yet theological education here. Dearest brethren, allow us at this moment to thank you with all sincerity. Seeing how God has bounteously blessed the Chinese church, you may know that your prayers have not been in vain.

Six or seven years ago, while we were still students in colleges and high schools, our country underwent a great social change. Like many other Christians, we worried a lot at that time about the problem of cooperation with Marxists. But, soon after, we realized that all such worries were superfluous. Though as Christians we have different beliefs from the communists, there is a great basis for cooperation, that is, the building up of an independent, free, prosperous and strong country. Cooperation on this basis not only has not impaired our faith, but, on the contrary, the past few years have shown that it has opened great prospects for evangelism.

The Nanking Union Theological Seminary, where we are studying now, is one of the larger seminaries in our country. It was formed in 1952 upon the union of eleven denominational seminaries of the Eastern China area. People may ask, how can seminaries with such diverse theological interpretations, rituals and customs possibly live together peacefully ? Yes, when we first united, many who were weak in their faith, ourselves included, looked at this unprecedented task as nothing more than an adventurous attempt. However, God's will is above the will of man ; when the Holy Spirit Himself works in this seminary, and when we are willing to be led together in all meekness, we find how big is the common basis between us. We believe in one God who is the Father of all, in one Saviour Jesus Christ, in one Holy Spirit the Giver of all life, and in one Bible. These are basic. Of course, we are not trying to ignore denominational differences. Compared with the truth of the Cross, Paul and Apollo are nothing, but Paul and Apollo both represent enrichments of the Holy Spirit to the Church. Thus, our teachers and students assume a very humble attitude towards such differences, and we observe the principle of mutual respect.

In this seminary, the natural surroundings are very beautiful. We have sufficient educational equipment and a good supply of reference books, as well as many highly learned professors. We students are daily growing in spirituality, increasing in knowledge, developing in an all-round way and living happily as parts of the Body of Christ. In the last three years over one hundred have graduated and left the seminary to work in different fields. They have all been faithful to God's calling. Not a single one has shaken in his determination of dedication.

Recently, at the National Congress of Christian Churches convened in Peking, it was decided to intensify studies in theology. We students in this seminary have responded to this call, by the determination to study the Bible with greater intensity. Beginning last week, we have held separate discussions on "Dedication" and "Church". And our seminary administration has made a five-year plan for the development of work in theology. Our teachers and students are all determined to offer their abilities in the building up of theological thinking in the Chinese church.

We can clearly envisage the future of our church and our own future. We are full of thanksgiving for God's work in history. The church in China and our many church members all have a deep concern for our studies here. A recent university graduate, at his first place of work, contributed to our seminary his first month's salary, "the first fruits", as he said in his letter. Just last week, a girl student among us received a letter from the rural congregation that sent her to the seminary. In this letter, they described how they have born witness to Christ through the good work they did in the agricultural cooperative movement. During the last year they led 153 people to become Christians, and they expressed their hope that this girl would study hard so she would be able to lead them in the future. We are greatly moved by the hope and concern Christians here have for us. This really serves as a great spur for us to go ahead with greater energy. Compared with what they expect of us, our present standard is far too low.

We hope that henceforth there can be more spiritual exchange and greater fellowship between you and us here. Let us hold your hands in all warmth. God be with you always.

ZUNG-EN SUNG. CHI CHIEN HUNG.
LOK KUO. TUH-YUNG SHE (Miss).

Bishop K. H. Ting, formerly a WSCF secretary, now President of Nanking Union Theological Seminary, and his wife, Sui May Ting



Political Consultation

JOHN DESCHNER and JOE PICKLE

POLITICS is a world in which the Christian witness can be made, but we are not interested in a "Christian politics". Those two statements reflect the attitude of many, if not most, of the participants in the Federation's consultation on political questions held in Mannheim, Germany, August 8-11.

This consultation was planned primarily to allow students from many countries to talk to one another as Christians about political questions, without aiming to produce any document or report. The impulse for it actually came from the 1952 General Committee at Nasrapur, where Asian and North American students did not have enough time for just such conversations. This Asian-American conversation certainly did take place in Mannheim, but in a much wider setting. A large and vocal Latin American delegation, a substantial European group, including some from East Germany, several strong African voices, and a small but weighty Australasian delegation joined in — some sixty participants in all — and provided a remarkably representative sample of Federation political thinking five years after our last Federation effort in this area.

The program aimed to get people talking to one another as soon and as much as possible. In the opening session a number of students reported briefly on the political thinking in their own national SCM setting, and confronted us with a world of questions: bomb tests, bases and rearmament in Japan; colonialism and Islam in Nigeria; military dictatorship, church reaction, and dollar imperialism in Latin America; immigration, and the choice between Commonwealth or USA in Australia; Middle East questions, NATO, pacifism, and Commonwealth policy in Great Britain; racial integration, immigration policy, and American world leadership in the USA; neutralism, national unity and reconstruction in Indonesia; East-West relations in Germany; economic and political stability, and relations with China in the Philippines; racial tensions in Ceylon. Again and again three leading themes were sounded: colonialism, cold war and neutralism, social justice.

After this analytical opening, two plenary addresses sought to provide a basis for common conversation. The first, on "Christian Witness and Politics" by Matthai Zachariah of India, after a realistic analysis of the nature of politics, discussed the Church as a liberating, not a conservative, force in the Asian struggle for social democracy. The second, "The Christian Community and Political Issues", by John Deschner, attempted to find guidance for the Church's relation to politics in an exegetical study of how Jesus Christ, the Church's Head, dealt with the political issues of His day, being crucified on a political charge.

The consultation then divided into two sections for its discussions. One on "Communism", led by Harry Daniel of India, sought to analyze basic

elements of Marxist doctrine by starting from certain Christian values such as truth and justice. The second, on "Twentieth Century Imperialism", led by Frank Engel of Australia, discussed relations between the big powers — the USA, Russia, Britain — and the areas dominated by their policies. Both sections had unusually animated discussions, and reported their results to a final plenary session in the form of personal statements by their chairmen.

On the last day the whole consultation met together again to study the Federation's own role and policy in the secular student world, torn as it is by the great political issues of our time. In the absence of Philippe Maury, Kyaw Than and John Deschner reported on WSCF policy and action during the last three years in World University Service, and in relation to the International Union of Students, and there followed a lively discussion of these policies, not lacking in some voices which were critical — not of the motivation of the Federation's policy, but of the means chosen to carry this policy out in WUS.

In a brief report there is space only for listing a few general observations.

1. There is a profound concern with political questions in the SCMs, although some Movements — notably Britain, Australia and the USA — reported deliberate efforts to awaken and deepen this concern. One sensed that for the SCMs of Asia, Africa and Latin America, political issues were the stuff with which their day-to-day witness has to deal.

2. The so-called "Christian realism" (associated with the name of Reinhold Niebuhr), which stresses the political order as an order of sinful reality, politics as power politics, and the Christian responsibility to support the best relevant solution, has apparently made considerable headway, especially among Western SCMs, although its application to concrete cases, for example, American bases in Japan, was sharply criticized by those who felt that the political positions of Western Christians should be relevant, not only to the cold war, but also to the demand for national sovereignty and dignity.

3. The demand for treatment as equals, for recognition of their national dignity, was passionately put by Asians, Africans and Latin Americans. It was a good thing to experience how powerfully and how profoundly this demand is felt.

4. The Americans, in contrast to some in the past, took real responsibility for the policies of their government, and by and large defended them. In so doing they added a good bit to the value of this conversation. Several delegates, from both East and West, pointed out, however, that once home they were likely to be emphasizing the other side of the case a bit more.

5. America got the brunt of the criticism. The sessions on British imperialism soon got off on American policy again. The session on Russian imperialism, however, produced a lively discussion, and showed considerable evidence that the "positive neutralisms", which students from Asia and Africa were defending, really want to be neutral, and resent outside interference, whatever its source.

6. The American students felt that the Asian students often were not really accepting any responsibility for the balance of world power. The two principal discussion positions — responsibility for maintaining the power balance, and demand for national sovereignty — more often than not bypassed each other. One of the surprising mutual discoveries of the consultation came at this point : aid programs, which are a liberal cause in America opposed by the isolationists and many conservatives, are considered imperialism by many in Asia.

7. There was a widespread recognition of the basic incompatibility of communist doctrines of man and value and those of Christianity, and a willingness to take this fact seriously. But there was also concern about our tendency to see only the evil aspects of communism, to forget that our Lord associated with and loved “publicans and sinners”, and in making a categorical condemnation of communists to be blinded to the evils and weaknesses also present in anti-communist political systems. It was felt that all political systems must be faced realistically, as they are, where they are, and not in theory alone. Christ died for all men : this act, it was said more than once, includes communists.

8. Several fundamental understandings of the Christian political responsibility were represented : Christian principles as the basis of politics, politics as a form or field of Christian witness, politics as a field not so much for witness as for Christian service, politics as a world in which the Christian minority acts as a corporate watchman. One point became increasingly clear : few, if any, were willing to defend the position that Christian principles are the basis of politics. There was a heavy attack (not without some reply) on the concept of “Christian principles” as containing an implicit “Christendom”, and for that concept there were no defenders. The position, politics as a form or field of Christian witness, was clearly the growing consensus. There was some interest in the idea of the Church as not only a gathered but also a scattered community, and there was considerable debate about the value of a Christian political party.

9. The consultation did not lack its moments of bitterness (“You’re a fascist !” “If they go on any longer I’ll just have to leave ; I can’t take it any more.”) There were plenty of moments when it seemed that delegates weren’t talking to one another so much as to stereotypes behind one another. One sensed also that we could not, and did not want to, get away from one another. When our arguments were over we were still there as a Federation, and we walked together in little mixed groups to the remarkable rococco chapel where we had our prayers. There wasn’t much doctrinaire talk about “Jesus Christ, the Reconciler”, our General Committee theme, but there was a good deal of concrete talk about the SCM’s task of reconciliation in the secular world.

When the SCM gets close to this divided world, and begins to feel its divisions and its sufferings within itself, then it is doing its task. Then it is close to the Reconciler. And He was present with us at Mannheim, many of us felt, and not only in the chapel.

Italian Students Work within the Churches

MARIO MIEGGE



At Agapé

At the present time possibilities for activity by the SCM in Italy are dependent upon three factors: the general crisis of the university in Italy (it is no longer a community of study, but a place to go for several years in order to get a degree); the very small number of non-Roman Catholic Christian students, and, in connection with this, the need of the youth movements of our small churches for the close cooperation of students.

After the war, during the general political and cultural renewal of our country which grew out of the resistance movement, the SCM had several years of strong and high-level cultural activity. But the spirit of conformity and conservatism which grew up anew in Italian culture (connected with the development of the political situation since 1948) has closed many doors which were formerly open to SCM work. On the other hand, at this time Protestant youth in Italy were concentrating their efforts on work of a more practical than intellectual nature: the building of the youth centre of Agapé. After some years the question of an SCM arose again, precisely from the development of the work of Agapé. It took this form: What is the function of students in Protestant churches in Italy? What is their responsibility in the special situation of our country?

Feeling that we are not strong enough to rebuild a regular student organization, we are trying to give specialized collaboration to the centres and movements already organized in the youth work of our churches, especially Agapé, the Waldensian Theological Seminary in Rome, and the Ecumenical Council of Youth, with its magazine, *Gioventu Evangelica*. The students' contribution is first of all that of developing an awareness of the world in

which the Church lives and of helping the Church to be aware of it. The particular task of the SCM is to prepare intellectual leadership — to find the people, to put them in contact with one another, and to provide them with selected material of training and information.

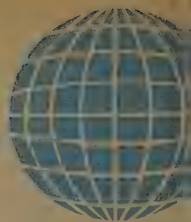
About a year ago forty students and young graduates met in Agapé to discuss the possibilities of a regular collaboration in working out the programs of the various national and international camps held there. Student groups were constituted in Rome, Florence, Milan and Turin, and they are all now at work. The study program of the Agapé winter camp on problems of work and Christian vocation was prepared by the group in Florence. The students in Rome have prepared theological material on "The Travail of Creation" for another camp, and the Milan group produced a study on "Underdeveloped Areas". These are for either Italian or international camps, with an average attendance of eighty to one hundred.

For two years students of the Waldensian Theological Seminary in Rome, together with some from the lay faculties, have been carrying on a study group on political and social questions. This year it is concerned with the problems of southern Italy.

Four members of the SCM are working for the Study Centre of the Ecumenical Youth Council of Italy, which prepares study outlines on the Bible, the life of the churches and of the country for the youth organizations of the Protestant churches. This year, thanks to the help of the WSCF, we are also able to publish a special page in the youth magazine, *Gioventu Evangelica*. It is written not for students but by students, and it aims to publish informative articles on youth problems written by groups of students. For example, the group in Milan published an inquiry on the characteristics of political youth movements in Italy (Catholic, communist, etc.), and the group in Turin has produced an inquiry into university life in that city. Plans have also been made for a series of publications to be known as "Notebooks on Evangelical Culture", and for the compiling of reviews or summaries of articles selected from Italian and foreign political, cultural and religious magazines, to provide up-to-date and regular information in these fields.

Discussion between a manager and a trade unionist at Agapé winter camp, 1955





USA

The following is based on a report of a conference in the News Bulletin published by the Committee on Inter-racial-Intercultural Relations of the National Student Councils of the YMCA and YWCA.

Two years ago the Supreme Court of the United States proclaimed in a new way an old, but ever-present truth, that men are created free and equal. Segregation in the public school system is inequality and unequal education means unequal economic opportunity. This year desegregation in the public school system has been gradually taking place in the Southwest. Communities in Oklahoma, Arkansas and Texas are permitting Negro and white children to enjoy the same educational opportunities.

The Student Christian Association Movement in the Southwest has been holding interracial conferences since 1927. Members of local SCAs each spring come together for weekends of worship, study and action. The theme of the conferences this year was "We Are Members One of Another".

Let me picture one of the conferences for you. On Friday, after the last class, students on ten campuses gathered their bags, blankets, Bibles and books, and boarded buses for a weekend at camp. Faculty advisers accompanied each delegation. In an informal camp setting, overlooking a lake not far from the city, the young people registered for the conference. They greeted old friends and met the leaders. One was a theologian from India, from the Mar Thoma Christian Community in Travancore, while another was secretary of the local Council of Social Agencies, and another a well-known lawyer. Dinner was soon ready, and the first meal was served.

Voices rang out in the blessing, "Be present at our table, Lord, Be here and everywhere adored".

One of the co-chairmen of the conference was a girl from a state college, which is primarily for Negroes. She was a senior, training to be a social worker, and married to a young man in the army. Her co-chairman was a young man training for the ministry. After dinner, while many gathered around the piano for a hymn sing, those whose birthdays come in January, February and March washed the dishes.

The evening session was highlighted by an address by the leader from India on the meaning of the world-wide Christian community. With clarity and sincerity, he spoke of the unity of all men in the human family. In the Protestant community there is the richness of denominational difference, but there must be unity in diversity. The students plied him with questions from the floor. Informal discussions, that continued throughout the weekend, began in the coffee hour.

The delegates rounded off the evening with recreation. Through group stunts and games they learned one another's names, home towns, major subjects and special interests. Then men and women students drifted off to their different sections of the camp for their evening prayers.

The sun rose bright across the lake, and a rustic cross on the lakeside offered an ideal spot for meditation. With breakfast over the students met for a discussion of "The Responsibility of the SCA for Integration". Three students approached the subject from the economic, political and religious angles. A minister on the board of the Southern Regional Council spoke of "membership regardless of race, creed or colour",

emphasizing the importance of differences in our plural culture. During the business session, students were elected to the Regional Council without concern for race, or creed, or economic status.

At the closing dinner, the new officers were impressively installed, and the leader from India spoke of the challenge of Christian leadership. Brief statements by the students included one by a senior pre-ministerial student who said that this had been his first interracial experience.

Through worship, play and discussion, these students forgot their prejudices, their psychological and social barriers, and became close friends.

NCSV Celebrates Sixtieth Anniversary

The NCSV (*Nederlandse Christen-Studenten Vereniging* — Dutch Student Christian Union), founded in 1896, recently celebrated its sixtieth anniversary. Sixty years of witness and service on the campus and to high school boys and girls might provide much material for retrospection, but the NCSV did not wish to cherish memories of the past. Aware that a comparison with the Movement of twenty-five years ago would not be very favourable or profitable, and that there are serious shortcomings in our present-day work and life, we tried rather to analyze our situation today, to discover the main characteristics of our universities and student communities, and to define the tasks before us and the ways in which we must bring our message.

A special eighty-page issue of *Eltheto*, our magazine, was centred on these questions. It included articles on the NCSV and mission, the structure of the university community and the position of the NCSV within it — its tasks, achievements and failures, and the nature of the Church in the university. The General Secretary, Martien Witteveen, reported on developments in the NCSV in the past five years.

More than a thousand people — members, senior friends and representatives of churches, universities and student unions, including Kyaw Than,

who represented the WSCF — gathered in the Dom Church of Utrecht for the official celebrations. Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, spoke on the present and future of the SCM. He raised the question of whether, at a time when many of the ideas and initiatives born in the SCM have been taken over by the churches, there is still pioneering work for student Movements to do. He answered in the affirmative, pointing out special opportunities and responsibilities for the SCM: to find openings for evangelism in parts of the student community where the Church has no entry; to help the churches discover the real needs of modern students; to study the problems of the university and the academic professions; to urge the churches impatiently towards frank ecumenical confrontation and real unity, and to rediscover mission as an integral part of the Gospel.

After this gathering a conference, attended by 800 members and senior friends, was held at Woudschoten. This was a veritable reunion of old friends, and earlier generations were informed about present-day developments in local, national and international SCM work. In the library there was an exposition showing the history of the NCSV.

H. VAN WOERDEN.

W. A. Visser 't Hooft, Kyaw Than, Martien Witteveen (NCSV General Secretary), Emmy Supit (Indonesia) at anniversary dinner



PRAY ONE FOR ANOTHER

Because of difficulties in coordinating the dates listed in the regular Prayer Calendar with the widely differing dates on which the Federation News reaches subscribers, the dated Prayer Calendar is being sent airmail to each national Movement for reproduction in its own publications. These pages will now be set aside for intercessions for special areas of the world. We hope these will be used by individuals and local SCMs in their prayer life, but there will be no attempt to coordinate them with special dates.

The intercessions in this issue are for Latin America.

Let us pray for the relatively small Student Christian Movements of Latin America, some of which are just being born :

Affiliated Movements: Brazil and Puerto Rico.

Associated Movements: Chile, Cuba, Jamaica, Mexico and Uruguay.

Corresponding Movements: Argentina, Bolivia, Colombia, Dominican Republic, Guatemala, Nicaragua, Peru and Venezuela.

Potential Movements: Costa Rica, Ecuador, El Salvador, Haiti, Honduras, Panama and Paraguay.

Let us pray for their witness as they face opposition and sometimes threat of persecution. May God give wisdom and courage to the leaders and members of all national Movements and of their local groups.

Let us pray for all the Latin American universities, which are among the most secularized in the world. May God use the SCMs to cultivate a genuine zeal in the pursuit of truth.

Let us pray for the twenty independent countries, the British West Indies and Puerto Rico, remembering their agitated political life, with so much revolution, dictatorship, exploitation, social injustice and lack of honest national leaders. May God through the SCM raise up citizens who will contribute to changing the social and political climate.

Let us pray for all the churches in Latin America: the Roman Catholic Church with its long domination and very often spiritual poverty, the historic Protestant churches with their danger of self-righteousness, and all the many sects of Protestant origin with their lack of a sense of the wholeness of the Gospel. May God renew them all and use the work of the SCMs to this end.

Let us pray especially for the task of the SCMs in training new leadership for the churches and all Christian activities. May God use such new leaders for the mission of the Church and the manifestation of its unity.

Let us pray for the new Latin American secretary of the WSCF, Professor Mauricio Lopez, in his constant travelling and visiting of all these countries in the coming year. May God grant him health and strength for the fulfilment of his task.

Let us pray for the two leadership training conferences that the Federation is organizing for several Latin American countries: the Central American conference, December 20, 1956, to January 6, 1957, at Santa Ana, El Salvador, and the university and theological students' conference, January 9-20, 1957, at Camohmila, Mexico. May God bless all those who will participate — students as well as leaders — in their preparation for, and attendance at, the meetings, that these conferences may be effective instruments for His work.

Collect

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

(A Prayer of ST. CHRYSOSTOM)

RUTH ROUSE

Ruth Rouse, first woman secretary of the WSCF, died on September 29 in Beccles, England. During the early years of the Federation's history, beginning in 1905, she worked closely with Dr. John R. Mott, helping to found and build up SCMs around the world. In her twenty years of service as a Federation secretary, she visited seventy countries, where she concerned herself particularly with women students, especially those studying outside their own countries. In 1920, following the first world war, during a visit to Vienna she was so shocked by the terrible distress among Austrian students that she appealed for help to the forty SCMs with which the Federation was then in contact. The response was overwhelming, and from this beginning developed the organization known as European Student Relief, which during the next ten years was to bring help to students in many countries.

During the following years she served the Church of England as secretary of its Missionary Council, was a member of the Executive Committee of the World's YWCA, and president of that organization 1938-45.

She was the author of *History of the World's Student Christian Federation 1895-1924*, and served as co-secretary of the commission responsible for the preparation of *A History of the Ecumenical Movement*, which appeared in 1954.



STAFF news

Throughout the summer the whole staff was involved in Federation meetings, especially in the General Committee, and as we come back to Geneva we find ourselves with several changes in staff.

Kyaw Than has left us to assume responsibilities as East Asia Secretary of the World Council of Churches and International Missionary Council. We wish him Godspeed in this new field of service.

Parker Rossman has left Geneva to return to the United States, where he will resume his work as Executive Secretary for Student Work of the Disciples of Christ. The Federation is grateful to his church for having made his services available for a year.

Valdo Galland, our new Associate General Secretary, will be in Geneva until the beginning of November, when he will leave for Latin America with *Mauricio Lopez*, new Federation secretary for that area. Valdo will go first to Uruguay and Argentina, and then to Colombia to attend a conference of ULAJE (Latin American Federation of Evangelical Youth), and Mauricio to Central America and Mexico to prepare for the leadership training courses to be held there in January.

Ed Dirks will remain in New Haven, USA, carrying on by correspondence his work with university teachers.

T. V. Philip will be in Geneva until the beginning of December when he leaves for Asia.

Alice Otterness and *Philippe Maury* will also be in the office working on the follow-up of the General Committee.